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The image shows a close-up of a marbled paper, likely from an old book. The pattern consists of large, flowing, organic shapes in deep red, dark blue, and cream. The colors are interwoven in a way that creates a sense of movement and depth. In the bottom left corner, there is a small, rectangular, cream-colored label with a decorative, scalloped border. On this label, the text "263 f. 129" is handwritten in dark ink.

263 f. 129



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A SHORT INSTRUCTION

AND

EXAMINATION

FOR THE

LORD'S SUPPER.

A SHORT INSTRUCTION

AND

EXAMINATION

FOR THE

LORD'S SUPPER.

BY

SAMUEL WALKER, A.B.,

FORMERLY OF EXETER COLLEGE, OXFORD; AND CURATE OF
TRURO, IN CORNWALL; WHO DIED IN THE YEAR 1761.

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A SHORT INSTRUCTION,

ETC.

SECTION I.

OF THE CHRISTIAN COVENANT.

God's covenant in Scripture is properly a *royal grant* which he condescends to make to us his sinful creatures in Jesus Christ ; called a *covenant*, not because of *our consenting unto it*, but because of his declaring his own royal mind and good-will in a way of promise and *engagement to perform it*. See Gen. ix. 9—11 ; xii. 1—3 ; xvii. 1—8.

Yet inasmuch as this grant is not effectual unto the salvation of any who do not believe it and love it, therefore there is also a consenting on our part, without which we remain excluded from the benefits of it.— Wherefore, inasmuch as the *Scripture grant, covenant, or testament*, is Christ in all his benefits, particularly for the purposes of justification, sanctification, and glorification; therefore our belief and love of this way of salvation, and real submission thereunto, is absolutely necessary to our effectually receiving the benefit of God's covenant.

Now the grant being stedfast, the inquiry is, whether I have been stirred up by the Spirit to believe and accept the same. That is to say,

1. Being enlightened by the Spirit, through the word, to see myself a sinful, justly condemned, and helpless creature; and seeing that there is full and free redemption through Christ's

blood ; have I made, and do I make, his obedience unto death the ground of my hope towards God?

2. Finding myself, through the same enlightening influence, a fallen creature, by nature averse to all good, having the seeds and principles of all sin in me, and therefore, left to myself, incapable of doing any thing but sin ; and withal seeing the necessity of having the lost image of God restored in my soul, and of its effectual working in my heart and life unto the renunciation and mortification of all my sensual, earthly, and devilish inclinations and ways ; do I sincerely and in the simplicity of my heart desire to receive the Spirit that is in Christ for all these purposes ? Am I really waiting and seeking for his illuminations, influences, and operations, to conform my temper and conduct unto the revealed will of God ? And am I determined to continue seeking and sub-

mitting to his divine guidance all the days of my life? If I can say this, then I can say also, that there is no duty of heart or life which I do not very sincerely desire to conform unto; that there is no sin of heart or life which I do not with the like sincerity desire to be delivered from; and that, God enabling me, I am determined for all duty, and against all sin, in the foresight and expectation of reproach and suffering to attend me in the world for thus walking after Christ's example; being content and determined to forego and to endure every thing rather than to decline in any sort from my duty, or to comply in any sort with the world. And,

3. Knowing that the kingdom of Christ is not of this world, but spiritual in its services, privileges, and enjoyments, entered upon here, but perfectly to be possessed in a future world; do I heartily approve this his

kingdom? And preferring the happiness of the same to all that is in the world, do I desire to live as one taken out of the world, to have my conversation in heaven, and to wait with patient perseverance for the full glory and blessedness of that everlasting life, as the grand and ruling object of all my desires; expecting at the hands of Jesus that he will, as his office is, be more and more preparing me for it, and at last instate me in it?

SECTION II.

OF THE SACRAMENTS IN GENERAL.

A sacrament is, by divine appointment, “an outward and visible sign of an inward and spiritual grace,” i.e. of the spiritual blessings contained in God’s grant or covenant; and is ordained to be “a means whereby we receive” such granted or covenanted

grace or blessings, as also to be “a pledge to assure us thereof.”

That which is granted in God’s covenant is, Christ in all his benefits. Therefore what is signified, received, and assured in and by the sacraments, is Christ in all his benefits.

As the grant or covenant of God is not efficacious but unto those who, believing it, do approve of, and consent unto it; so also in the sacraments, though they be in themselves *signs*, *means* of receiving, and *pledges* of Christ in all his fulness; yet to such as do not so believe God’s covenant as to approve of and consent unto it, or do not discern the blessings of it to be signified, received, and assured by the sacraments, they are not effectual; “for in such only as *worthily* (that is, in the way of such faith and discernment) receive the same, they have a wholesome effect or operation.” Art. xxv.

Observe therefore diligently, that as the covenant or grant is free, and therefore can only become ours by faith, and yet never becomes ours till we have faith: so the sacraments, by which the blessings of the covenant are signified, received, and assured, can only be efficacious to those that believe, and in the partaking of them are effectual by faith *only*.

SECTION III.

OF THE LORD'S SUPPER.

THIS is the sacrament of Christ's *body* and *blood*; so himself declares. "This is my body, which is given for you. Drink ye all of this, for this is my blood of the new testament, which is shed for you, and for many, for the remission of sins."

Concerning which consider,

First, That this ordinance was insti-

tuted for "the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive by that sacrifice ;" which are no less than all the blessings of God's grant or covenant. For as Christ is the substance of God's covenant, all promised blessings being granted in him, so the sacrifice of his death drew all the promised blessings after it, that being the condition upon which they were vouchsafed unto us. And therefore the Lord's Supper was ordained for keeping up a continual, public, and solemn "remembrance of the sacrifice of the death of Christ till he come ;" and is called "the shewing forth the Lord's death ;" because we therein declare his death to be the only and sure ground of all present covenanted blessings, and of our expectation of his coming in glory to make good what lies as yet unseen in the future world. From hence it is easy to perceive,

1. That they who do not believe the sacrifice of Christ's death, approving thereof and consenting thereunto as the ground of all their hope towards God here and hereafter, cannot worthily join in this solemn remembrance, and shewing forth of the death of Christ. Nor,

2. They who, however they believe the atonement of Christ, approving thereof and consenting thereto, as the ground of all hope towards God, are yet ignorant that the design of this ordinance is to remember and shew forth the death of Christ. But,

3. They only, who believing the sacrifice of the death of Christ in a real approbation of the same, as the only ground of their hope towards God for all present and future blessings, do desire to declare such their belief in this instituted manner to the honour of their Saviour; and thereby to make a public manifestation and profession

in the face of the world, that they are *his*, as being purchased by his blood; and that they are determined through his grace to live unto his will, glory, and interests, in the whole use of themselves, their time, and their abilities, according to his revealed mind in the Scriptures; neither disowning, denying, nor forsaking him for any cause whatever; but always cleaving steadfastly to him as his property, till the expected and hoped-for day of his second coming: and who desire to profess all this in this public manner before angels and men with cheerful, ready, and determined hearts, as thinking it their glory to belong to Christ; and as they hope to meet him with unspeakable joy when he shall appear in the clouds of heaven: these are the only persons who can worthily join in this public and solemn remembrance, and shewing forth of the death of *Christ*.

It must be considered farther, that this remembrance of the death of Christ is a *social* act to be done by the church of Christ, as united one to another in him their head. And therefore it must needs be done in *charity*, not only in regard to the honour and interests of Christ, but in a loving disposition to the souls and bodies one of another, issuing therefrom. Whence it is plain beyond contradiction, that the *charity* required of them who come to the Lord's Supper is not a mere liberality to the poor, nor that negative thing expressed by bearing no one any malice (which is the utmost extent of some men's idea of *charity*;) as it is said; but a real and actual good-will to others in all their interests spiritual and temporal, disposing the heart unto all acts and endeavours of charity to men's souls and bodies, agreeable to the profession that is made of the same in this social remembrance and shewing forth of Christ's death. But,—

1

Secondly, In this ordinance there is not only a remembrance, but also a receiving of the body and blood of Christ. For the understanding of the manner wherein the faithful do receive the body and blood of Christ in the Lord's Supper, it must be known, that believers are joined unto the Lord in one body; not corporally, but by a real, spiritual, vital union, whereby they are become "members of his body, of his flesh, and of his bones." By virtue of this union, they have a right in all that he is as a Saviour, and do also receive out of that all-fulness that is in him according to their needs. For where there is union, there must needs follow communion; as in a graff put into a stock, which being incorporated therewith, doth necessarily partake of its juices; whereas, were it not so inserted, it could receive nothing from it: which evidently shews, that they only who are spirit-

ually joined unto the Lord can have any communion with him, or receive any thing from him.

The Divine Person who effects this union, and carries on the communion consequent thereupon, is the Holy Ghost; who, by bringing the sinner to Christ in faith, joins him to the Lord; and then carries on the communion and fellowship by maintaining the same faith in continual exercise; the soul in all its needs asking and receiving out of Christ's fulness, and making returns in love and service.

From this account of the believer's union and communion with the Lord Christ, it appears,

1. That none can receive the body and blood of Christ in the Lord's Supper, but they only who are joined unto the Lord. For determining which important point, what was said concerning the *Christian covenant* should be deeply considered, and our state

brought into examination thereby.

2. That all who are indeed joined unto the Lord “do by faith verily and indeed receive the body and blood of Christ in this Supper:” they receive and feed upon him, not corporally (which is an absurd popish invention, not less unprofitable than it is abominable and superstitious), but spiritually, yet actually, by faith; the nature of which faith is to discern the body and blood of Christ, by divine appointment signified by the elements of bread and wine; and these elements appointed to be signs of Christ’s body and blood; both that we may receive and feed upon him by their means, and that they might be pledges unto us, that in all the benefits of his body and blood he is ours.

Concerning this receiving the body and blood of Christ in the Lord’s Supper by faith, it may be observed, to avoid confusion, that there is a

- general faith* in Christ, whereby we receive him to be our Saviour; and then a *special* use made of that general faith, in the application of particular
- promises, as necessity and duty call us to the use of them. So that in regard of receiving the body and blood of Christ in the Lord's Supper, there is supposed to be beforehand a general faith in Christ, and then comes a special application thereof upon the divine institution of this Supper; the soul, as has been said, discerning it to be a divinely appointed sign, means of receiving, and pledge of Christ's body and blood.

The sum therefore is this. There is in the Lord's Supper both a *remembrance*, or shewing forth of Christ's death, and a *receiving* of his body and blood *by faith*. And it is easy to see that such an action, considered in both these views, requires to be done with *thankfulness*. When we meet together

to remember and shew forth the death of our Lord, we shall needs glory in the cross of Christ, if our hearts be sincere in the profession we make; nay, the very testimony also of our consciences that we are sincere in doing so, will fill us with great gratitude and thankfulness to the Giver of all grace, who we see in that case hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son. Nor is it conceivable that we can do otherwise than give thanks with unfeigned hearts, when the token of Christ's body and blood is put into our hands, and we find ourselves assured thereby, as of all gospel blessings, so particularly of grace to put into execution henceforward the public and solemn profession we are making.

It may be observed, that the whole of this action is well put together in *the* directions given with the conse-

crated elements by those who minister in our Church. "Take, eat, and drink this in remembrance that Christ died for thee." This has evident regard to the first thing, the remembrance and shewing forth of Christ's death. "And feed on him in thy heart by faith." This as plainly respects the second thing, the receiving by faith Christ's body and blood. And then comes, lastly, "Be thankful," or do this *with thanksgiving*. These directions, as they represent the whole design of this ordinance, so a temper or disposition that is in correspondence with them, is that very spirit wherein we ought to attend upon our Lord at his table.

Take therefore an explanation of these directions, which will serve as an illustration of all that is contained in this sacred action. By the believer's taking, eating, and drinking, it is as if he expressed himself with his mouth in this manner: "I take, eat, and

drink this bread and wine in remembrance that Christ died and shed his blood for me. And hereby I declare my stedfast *belief* that He, the Son of God, hath taken away sin by the sacrifice of himself; and my *hope* and expectation of his coming again 'to be glorified in his saints, and to be admired in all them that believe.' And I take this bread and wine, and eat and drink the same in this public manner, that all you who are present may take notice that I belong to Jesus. Hereby I declare that I am his property for ever; and that I am determined (as I do hereby engage myself in the most solemn and avowed manner) to live and act to his interests in opposition to all things, hearkening to his word only as my rule; and wholly submitting myself to his will as my alone King and Lord. I am resolved, and do hereby promise, to serve him *that* died for me, loving and encou-



raging his people according to my power, and endeavouring with them to pull down the kingdom of darkness, and to promote and establish the kingdom of Christ. And as I do thus make my profession of, and shew forth the death of Christ in the sincerity of my heart, and with a determined purpose thus to behave myself for the time to come, (being really ashamed and heartily sorry that in the time past of my life I have done so much against, and so little for his interests in the world,) I do therefore 'feed upon him by faith,' discerning his body and blood signified by this bread broken, and wine poured out : which bread and wine I take, eat, and drink, as an instituted *means* whereby I spiritually receive the body and blood of Christ; humbly desiring to apply the same unto myself to the quieting of my conscience, and to the confirming my confidence in God; and as a *pledge*

graciously put into my hand to assure me, that, in the way of my duty, and in the use of all instituted means of grace, my exalted Master will both furnish me with grace to fulfil the profession of his name I am here making, and also own me at the great day of his appearance. Wherefore being thus enabled to own my dying Saviour, and receiving from his hands this testimony of his love towards me, 'I am thankful.' Joyfully do I profess his name, and my faith and hope through his death; and most thankfully do I receive this token of his present and future love and care; and I do pray, and will endeavour by a diligent discharge of my Christian duty, that this thankful and joyful frame of heart may abide with me all the days of my life; particularly in all times of trouble and tribulation; and most especially in the hour of death (when I desire to look back on the solemn transaction

of this day with comfort,) and that it may finally issue in everlasting joy and praises.”

It may be necessary from the whole to collect two or three plain directions, in order to a comfortable and profitable partaking of the Lord's Supper. And here, in general, you must be diligent by examination to discover what your real spiritual wants are; otherwise, you must needs come to the Lord's table without so much as the design of your own benefit thereat. Your wants are *general* and *special*. Your *general* want is of Christ “to be made of God unto you wisdom, and righteousness, and sanctification, and redemption.” If you have had no experience of this want of Christ, you never yet really and truly came to him, and are absolutely unfit to be a guest at his table. Your *special* wants are such as arise out of various circumstances from without, or from the

peculiar corruptions that are now particularly striving within; and especially you should take care to enquire how it has stood with you in regard of those wants which you did spread before the Lord, when you were last at his table. Having thus ascertained the knowledge of your wants, then follow these directions.

1. Endeavour to go in a spirit of total self-renunciation, deeply sensible you have no sufficiency in yourself for the supply of them, but must receive all from Christ, and can bring nothing to him. You must be absolutely renouncing all righteousness, strength, and wisdom of your own; because it is only so far as you do so, that you can either honour him, as of God made unto you all these things, or expect and receive supplies of them out of his fulness.

2. Endeavour that you may wait upon Christ at his table in sincere and

earnest desire of receiving out of him the supply of all these your spiritual wants; that is, in desire that you may have an assured persuasion of your pardon and acceptance through the merit of his blood represented to you in this ordinance, and held out and sealed to your faith therein; that you may be made partaker of his Holy Spirit, for the mortification of your general and special corruptions, and for the quickening of all grace in you; that you may receive farther, fuller, and more delightful discoveries of God's whole will concerning you in Christ Jesus, so that, in your diligent use of the Holy Scriptures, you may be more perfectly instructed in the way of this life.

3. As you are thus to come in self-renunciation with regard to the things just mentioned, and in earnest desire of obtaining them, so endeavour also to come in a stedfast belief, as well

that there is a full supply of them all in Jesus Christ, as that you yourself shall be made partaker of them all by this ordinance. For if your faith concerning Christ's sufficiency to help you in all these respects be weak, or if you stagger at the promises made in this sacrament, not holding fast the sure words of Christ's institution, you will find by experience that as your "faith is, so it will be done unto you," and you will depart without the full comfort and strength which this ordinance is designed to administer unto you.

4. As your best method of judging how far you are in the temper which is the result of the above three particulars, see if you are coming in a thankful, cheerful, and praiseful spirit, as rejoicing to own Christ for your Saviour and Lord, and to profess yourself of the number of his people, in whom you delight, whom you consider as your brethren, and whom you

profess yourself ready to serve in all their interests, according to your power. For as far as you are without this spirit of cheerfulness and praise, it will be found generally owing either to your necessary disappointment in not being able to find those things which you have been seeking, not from Christ but in yourself, as supposing them necessary to be possessed by, and to be brought with you to the Lord's table ; or else to the coldness of your desires after them, or to your want of believing that you shall receive them. Wherefore,

5. Let there be a peculiar, diligent care used in a previous preparation of the heart according to the first three directions here laid down. If nothing of this spirit be obtained, which was said to be the result of them, however diligent you may have been in any preceding exercises, they have been done in formality. But I will add,



that the want of this spirit is but too often also owing to a previous neglect of stirring ourselves up by diligent meditation and prayer unto that humble, joyful temper, wherein we ought to attend upon the Lord at his table. And perhaps it may be said, that while the ignorance of some brings them to the Lord's table unprofitably, though they spend much time in a supposed preparation, there is far greater guilt lying upon you, if through negligence and unconcern you presume to draw near unto it in a slight, irreverent, indifferent, and unsacramental frame.

6. Regard the sacrament not with an eye to its effects in the sacramental season only, but as it has an influence also upon what is past and to come. The sacrament of the Lord's Supper, as well as that of Baptism, is the seal of all the promises of the Gospel to those that believe; and therefore you *should* receive it as assuring to you

the remission of all your sins past, and your adoption into God's family. And with respect to what is to come, as a pledge put into your hands that Christ is not only a Saviour to you now, but also, in your constant applications to him in every time of need, will be a complete Saviour to you, even till he bring you into his everlasting kingdom : and this, whether by comforting you under all your tribulations for his name's sake ; or by supporting you against the assaults of all your enemies tempting you on every side ; or by daily mortifying the power of sin in you ; or, finally, by taking care of you, soul and body, when he shall give you a discharge from your warfare.

And when you consider what your temper and conduct ought to be *after* communicating ; that it must be a putting in practice the profession you have made, in a life dedicated

to the honour and interests of God our Saviour, and to the benefit of others in all their concerns, through a continual faith in God as a covenant God in Jesus Christ; always bearing upon the heart a thankful remembrance of the honour conferred upon you, the engagements you willingly entered into, and the promises that were sealed unto you when you partook of the Lord's Supper: the reflection on the obligations which the Lord Jesus has even laid himself under to assist and enable you in making good your engagement, and of the pledge which he has put into your hands giving you assurance thereof, cannot but greatly support you in the work which you have so solemnly taken upon you. Whilst on the other part, the thought of this mutual engagement should make a fear with a godly jealousy, lest they should behave unsuitably; alwa

THE LORD'S SUPPER.

33

remembering, how heart searching
and righteous a God he is with whom
we have to do.

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